OB1 Indonesia OB1
Makassar OG6
Ceram OH9
Buru OHB
Ambon OH4
Moluccas OH1
Javanese OE5
Borneo OC1

[9 cont.]

I A MO 273 Sagwire, when fermented, cannot strictly be called an intoxicating drink. The natives know how to make intoxicating drinks, however. First, there is koliwater, which is used in the Moluccas and especially by the Ambonese. Koliwater is made by distilling sagwire in a very primitive way. Two kinds are distinguished, koolwater-kapala and koolwater-kaki, first and second quality, or as we would say, single and double offerings (2).

2. Van Hoëvell, Ambon, p. 138, note.

Bo J I 273 An intoxicating drink made from rice is more common, however. Glutinous rice (Oryza glutinosa), the Malayan pulut and Javanese kĕtan, is used primarily. The process is known among the Javanese, the Malayans, the Dajak, etc. The Dajak, who make it more than the others, do it as follows. First the rice is cooked and then put in a pot with some yeast, ragi. This mixture stands for a few days, exposed to the sun. Then water is added, and it ferments for a couple of days. The liquid is then strained through a cloth. This liquid is the popular drink called tuwak. The Malays prepare a drink called tapai in about the same way, adding ragi to pulut. On Java this drink is called badag when made with ordinary rice and brom when made from pulut (see note, p. 650).

MK 273 The Buginese and Makassarese make a similar drink called brom (3). All these drinks are very intoxicating and

3. Matthes, Mak. and Boeg. Woordenb., see brom.

I Bo Bu A C 273 cause drunkenness, especially after standing for some time. The Mohammedan peoples, however, generally do not indulge in intoxicating drinks, being restrained by the prescriptions of the Prophet, who prohibited them for his followers. [10] The Dajak, however, use tuwak to excess; as do the Ambonese (1)

Am New Guinea OJ1 Ambon OH4
Br Sumba OFIT Ceram OH9
Bo Borneo Buru OH8
C Aru OH5
I Timor OF20

[10 cont.]

273 with koolwater, while the Alfoer of Ceram (1) and Buru (1),

1. Van Hoëvell, Ambon, p. 138.

NG T Ar 273 the Aru Islanders (2), and the Timorese (3) are ardent lovers

2. Van Rosenberg, de Zuid Oosterеilanden, p. 29.

3. Gramberg, "Een maand in de binnenlanden van Timor [A month in the interior of Timor]," Verh. B. G. v. K. en W., Vol. XXXVI, p. 214.

of an excessive drinking bout, in which they are a match for the Papuans of Astrolabe Bay (4). Apart from those exceptions,

4. M. v. Maclay, Natuurk. Tijdschr. v. N. I., Vol. XXXVI, p. 329 ff. This should be compared especially with Lewin, Ueber Piper methysticum (kawa), Berlin, 1886, published by Hirschwald. In the margin of the lecture notes, there were a number of statements about the natives' over-indulgence in strong drink. Since they have not been properly worked over and arranged, I did not feel free to include them on my own authority.

I 273

however, the peoples of the Malay Archipelago cannot be ac-

S NG 273 271 cused of intemperance. There are tribes who never use strong drink, for example the Sumbanese (5) and various Papuan

Sumba OF17
New Guinea OJ1
Enggano OD6
Borneo OC1
Ambon OH4

[10 cont.]

5. Roos, "Soemba," Verh. Bat. Gen., Vol. XXXVIII, pp. 68-69.

tribes, among others, those of Humboldt Bay (6), for whom water

6. Nieuw Guinea in 1858, pp. 125 and 188.

is the only drink, even on festive occasions. This is also the case on Enggano, where formerly the people drank only coconut water, which sometimes had fermented (7).

7. Van Rosenberg, Tijdschrift v. Ind. T.L. en Vk., Vol. III, p. 378.

The peoples who make much use of intoxicating drinks of local manufacture, the Dajak, Ambonese, etc., also use European drinks, gin and especially arrack, a kind of rum. The native prefer European liquor to their own concoctions. Chiefs and well-to-do people not infrequently use wine and beer.

c. Stimulants (8)

8. One should consult Buckland, "Ueber den Gebrauch von Erregungs-Mitteln bei wilden Völkern und bei den Alten [On the Use of Stimulants among Primitive Peoples and among the Ancients]," Kosmos, 3rd year (1879-80), Part II (February).

We wish to call attention here to a few stimulants, [11] first, betel and betel-chewing. The betel quid consists of

000 cases.

273 I forgot to mention that we stopped at a "kool-water" (distilled palm wine) still on the road to the north. It is run by a wild-looking man who taps the trees. He gets the sap in large buckets and puts it in drums which are placed over a fire. Then there are a series of long bamboo pipes with smaller tubes of bamboo inside used for distilling. The liquid drips into bottles at the bottom of the bamboos. One drum, looking like it would hold many gallons, makes one bottle. [435] A rather large bottle sells for fl. 3.00. There are two kinds of sap used: cocoanut and lontar. The former is better, but rarer. This is actually an important industry here, although on a small scale. Before the war the sale of such drink was illegal, but now the officials look through their fingers (this is probably the effect of natives running the government and seeing their own ways as O.K., as against the tax-hungry Dutch). This drink is neither exported nor sold in the stores. It is sold as in bootlegging, though it is hardly secret. Everyone knows where there is a still and goes there and buys directly from the maker. I had some and it is strong, but better than gin. It is a kind of cross between grain alcohol, rum, and gin. It is served at all feasts and both sexes drink it.

871 At 6:30 I went to the opening of a new "particulier" middle school (this is evidently private, or is it just non-mission?) in Ambon. I think it is on the Taman Siswa plan. The [565] nobles sat in the room where the speeches were given, including the deputy kepala daerah and the wali kota. The lowers sat in other rooms along with the teachers and students. The school started in 1946 with eight pupils. It now has over eight hundred. There is a great demand for these schools. There are sekolah rendah (first

871 three grades) all over, but these middle schools are found only in Saparua and in Ambon. These schools are called sekolah menenggah. This makes the third middle school. They have six grades. Only in Ambon do they have MULO and HBS. The head of the school is named Tjokro, a
871 Javan, and he gave an endless speech. Then
537 many other people spoke all for a very long time. One old man said that they needed practical education and not so many officials. Another, a wild-looking Papuan, said that they needed to work hard for their own South Moluccas. He was very eloquent and long-winded as are the other Ambonese speakers. Most of the speeches consisted of "hot air" and repetition.

At the end the principal called on anyone who wanted to make a speech, and I thought it would never end. They evidently love to make speeches. Finally a leper doctor, a native of whom I had heard as a "character" who chartered a KPM ship to bring luggage from Java to Ambon when he moved, made a speech with many references to Sukarno and the Republic (which evidently is no longer a taboo subject), and also lots of ideas on character building which sounded like pure bunk. The school has gaba-
[346] gaba walls and dirt floors, but it is not bad. The "equipment" must be extremely poor.

A

585 Then we went to Amahusu, some ten kilometers
534 south of Ambon. There the Radja and our party went to the wedding house which was decorated with the usual palm leaf fringe, including an arch of the same material at the entrance of the yard. First we sat in one room where the men were playing. We had drinks (I had some kool-
[273] water). The tatabuang, a gamelan with ten or perhaps twelve gongs set in two rows in a box arrangement was being used. This is true

1 [i.e. to commemorate the opening of the new school -- Analyst]

A

585 Ambonese stuff, and I have never seen it mentioned.
534 It must have come from Java. I was told that most of the gongs had been taken by the Japanese but that some were concealed. The tatabuang are evidently rather rare in Leitimor but there are more on Hitu. There were also three fellows with long skin-covered drums and they beat them ferociously. In fact I never saw drums beaten so
[539] hard. The music is rather monotonous in melody, but the rhythm is strong and good.

535 All at once a lot of old ladies (or mostly
585 old ladies), many betel-smeared, started dancing
533 and singing with great abandon. They seemed to
609 be almost possessed. Gaspersz said that they
887 had had plenty to drink and that now I could see
123 how one might mistake drink for possession.
293 They used simple steps with arm-waving, but the songs are loud, sung something like the pantun, with first one and then another singing out a line and the rest joining in the chorus. They were acting like mad. Then several men joined the singers. It was almost orgiastic. Then, to my amazement, I found that they were singing about me. They went on and on, looking directly at me, and all the people were laughing at the clever remarks. It was all very impromptu and quite clever. There was one old girl in particular who made up verse after verse about me. In general the burden was that they had not expected to have a man from the United States here but that I should stay and not go. One verse started, "Tuan duduk, muka ketawa." [The master is sitting down with his laughing face.] This was because I was grinning sillily.

[291] The bride was a lush girl with a European dress. She was young, had gone to a Dutch school, and was marrying a dark and dumb man who had not been to school. He is a letter-carrier. The bride joined the dancers serving wine in a wine

A

585 glass wrapped in red cloth first to one then
273 another of the dancers while she herself danced
535 about. She came to our table and gave me a drink
887 too. Then the party got rough, and the old girls
533 kept beckoning for me to dance, too. They were
609 more and more insistent, jibing me, and finally
123 I was practically dragged to my feet. I joined in moving my feet and waving my arms. They went round and round me and Gaspersz with the bride in the center singing all the time and making up verse after verse about me and other things. There were hundreds of people sitting around outside and peering through the half walls laughing and cheering. They especially enjoyed our response to the signal for squatting slowly and then rising in a sort of pumping fashion. They were especially amused at me. At one point the bride held the glass filled with drink to my mouth and I tossed it off to loud cheers. Among the dancers was an old girl, the wife of a Dutch-looking Indo, who spoke Dutch. She was just as gay as the others. This is evidently a dance especially for old men and old women. It seems to be the old time stuff and perhaps the young people don't know much about it. The younger
[177] folk seem to be more for the European type of dancing which came on later. Finally this was
585 over and I sat down. But then they said we were
585 to go to another room where there was an orchestra. This was the same routine as at Waai, with the Radja calling the turns (there is a native term for this "dancing ball" square dance, and it is evidently a French dance, as the calls are largely in French, e.g., en place). I was led in by the bride who was on my arm. First there was a grand march and then a waltz. Then they proceeded with the mad dancing. We were standing in a square and there were hundreds of people sitting on

A T
583 up. There is a lot of elopement here. It is called lari bini. Sometimes this occurs in order
A to avoid the cost of a feast, but often it is to
[578] avoid the bride's parents' opposition. The latter often get very angry and may even lead the parties concerned into knife fights.

A I understand that there are many cases here
691 over disputed land boundaries, especially be-
423 tween negri, but also over smaller area bounda-
578 ries. Rehatta says that there are piles of them in the office. He also said that an Ambonese will seldom fight to kill, but that over land disputes concerned with boundaries he may do so. (Thus the land business begins to emerge.)

C In my notes on Ceram I see that the chiefs
A there get pieces of cloth at weddings. This is
585 precisely what happens on Ambon. Where do they
197 get this notion about no more old culture in Ambon? The fact is that it is Ceram culture, and probably Patasiwa. Certainly the language is the same. And when I look from Tulehu across
A the bay to Ceram nearby I see that Ambon Island
[131] and the others are mere off-shore islands of Ceram.

A Soa membership is entirely patrilineal, although
611 it is said that they have ambil anak too, and if
614 there are no girls they may adopt a boy into the
597 soa, like the Batak.

A Time after time the Radja pointed out how adat
182 wins out over agama here. This is especially
764 true in regard to the funerals. When I get these
178 men loosened up, it is remarkable how they talk about the old ways living on. They know every-
[114] thing in my notes. Even Riedel[1] seems to be not bad here!

A I have heard several times how Ambonese put a
273 deer embryo into the koolwater (one Dutchman says
825 that kool means alcohol) to make it strong. It

[1] [See bibliography, cat. 113 -- Analyst]

T
273 825 is said that the Radja of Waai also does this, and that the soldiers do it often.

Girls must have their teeth filed before 304 they are married, or have at least some of the teeth filing done before marriage.

They said that circumcision here (Mohammedan only?) is done by the full cutting method. I must check this. At about 6 P.M. I left the kampong in heavy rain.

October 23, Sunday: I went to the church 291 623 service which was given in Malay, at Latuhalat, on the southern tip of Ambon. First I went to the Wakil Radja's house, where the saniri members had gathered, dressed in white shirts with short black coats, a little like a bolero (but not so much so as the flowered boleros I see on some men at weddings). The Wakil Radja was there. There is to be a new radja soon, but at present a kepala soa is serving in that capacity. He looks like Chiang.

At 9:00 A.M. we went to church. The building [142] was packed. The preacher, a fat man, looked like 796 an American Negro. Most of the crowd was made up of women and Gaspersz says that this is the usual thing. There were a number of men, however, and it appears that the Ambonese like church. We noted crowds going to church along the road. [291] Fewer women dress in the black sateen wide-sleeved and sack-like blouses which make up the adat costume in the areas nearer the city. But here, in Latuhalat, most of the women do dress in that way. The service lasted for one hour. The sermon was [794] about Abraham. There were hymns, prayers, and the collection was taken three times. Most of the people give coppers. And there was a continuous dropping of coins on the floor by children as in the United States! The choir was good and [534] in the rear, in the gallery, there was a flute 000 orchestra which seems to replace an organ everywhere here.

000 (the new name for New Guinea) separate, and not have it included in RIS.

668 This is interesting and I see that the type represented by Gaspersz and Monuhutu see that they must have a united Indonesia. I told them about the United States Civil War and of Lincoln's saying that there had to be a united land. The trend here among the better elements is clearly for cooperation with the Republic.

000 Monuhutu, a tall and handsome man who speaks English, said that he had read some of my writings. He is a good man. I note that he is from Saparua, like Soumokil, and in addition he is tall and energetic. I must see Saparua.

721 I heard a remarkable story at Latuhalat. About thirty years ago Robinson, an English naturalist, was at a dance at the Club Ambon (Gaspersz and his wife were there). After 4:00 A.M. he went south to the hills near Silale, looking for flowers. He met some Binongko, and they asked him what he was looking for. He said he was looking for the kepala [head], meaning kelapa [cocoanut], and they, having heard that whites wanted heads for new buildings, bridges, etc., killed him at once. They threw his head into the sea. This made a great case and the English government caused considerable trouble. Thus, until recently, and perhaps even now, much of this head-hunting activity is clearly in the minds of the people.

● 273 The native name for koolwater is sopi.

191 I have met several Ambonese, including soldiers,
197 who speak English. One soldier in particular was at the wedding feast in Amahusu. He was a fresh guy, obviously having been with U.S. soldiers at one time. He shouted, "O.K.," "Swing it, brother," etc. This gives me a pain. Rehatta speaks English too. He has a lisp.

185 In discussing the future, Monuhutu brought up the old gag about how Ambon could live indefinitely

361 T The main road!
[491] runs down to the pier where one can get a motor-
[504] boat to go to Amahei, Saparua, etc. Thus it is
a kind of port. The main road to Waai turns
left at the rather large mosque, and then goes
by the radja's house, which is large and has an
impressive, tiled-floor front gallery. A gong
[778] hangs here. Across from the mosque is the batu
pemali placed there from the negri lama. In the
423 hills to the rear are the gardens (tubers, vege-
244 tables, etc.) and the sago groves. The former
are family or individual property. The latter
belong to the dati, and can be used by members
of the dati with permission (of whom?). Here
[563] there are also some of the Buton people, living
[609] in their gardens. They are almost always situ-
ated in the hills. In the kampong there are
Chinese stores. This is not true of Amahusu,
as in the latter place they were driven out.
The Christians say that they take all the money
from the kampong, but the Mohammedans are more
tolerant. In this negri there are actually
621 three "kampong": kampong Lama, kampong Tengah,
611 and kampong Baru. These are the only divisions
614 named. There are no set soa sections as in Ama-
624 husu. There used to be but now they are all
mixed up. The Radja says that this is caused by
the custom of a soa which is dying out practicing
ambil anak (he knew the term), and thus bringing
in men, who, with patrilineal descent, caused
the confusion (but how could this be if it is
real ambil anak?). Anyway, the soa are now
scattered, as are the dati. There are twelve
soa, but only four kepala soa as the Radja says
this is enough. I wonder if this is true. /RK
never found out./

622 The Radja is a jolly fellow of about forty-
273 five who drinks a lot. He nearly always served
124 me beer, and once (on Friday, too) several drinks
[of Tulehu.—Analyst]

T

124 622 of gin. He drinks a lot in Ambon too and does
●[273] this in public. Evidently the Mohammedans here
do not care much about the taboo against drink-
ing. Or at least he doesn't. There are lots of
hadji here, and one of them had been in the
United States for a long while. He had also
been elsewhere and speaks many languages includ-
ing American English. The general air that
surrounds the Radja[1] is one of strength and good
[769] spirit. Once, when I asked him the date of the
mulut feast, (when they kill fowls for the an-
cestors) he called across the street to an old
fellow in order to get the information. He
orders the people around here and they seem to
like it. He is a very strong man and extremely
independent. He insists on working with me and
the assistant has little chance of working with
me alone. The Radja orders him to get my work
done.

This Mulut feast, he says, used to be cele-
769 brated by everyone, but now not so many people
825 do it. I get the idea that for each family mem-
178 ber one fowl is killed. Before the head of the
fowl is cut off they whisper to it (evidently a
message to the ancestors? or is it like the
minyan request at Lebaran in Java?).

This kampong, probably the only one of its
778 kind, has two negri lama in the hills behind.
565 The first settlers descended from one of these,
173 but the descendants from the second one came
down and became the nobles. Could this be con-
quest? He said at first that the first settlers
had nobility too but that theirs was swamped by
later settlers. He said that he came from the
later group, of course. He said that the second
group had a mosque before they descended. This
means that in the negri lama there was a mosque.
[616] I think this must be unique. I must get the names
of the two "moieties."

[1] [i.e., of Tulahu -- Analyst]

157 filthy water closets, loud talk and pride but
217 nothing being done. She repeats this often and she says that Ambon is like an Indian city, awful. She is loud about this too. The library in Ambon died out during the war but is now starting up again. The Makassar library in Fort Rotterdam is in a new building and is now well under way. It is interesting to see the contrast between the Radja's Mohammedan wife who is quiet and those Christian women who are so loud and aggressive. This Christian woman also said that there are too many soldiers from Ambon and this should be changed. She speaks English very well, and the post office woman also speaks English.
[191] I notice with the women, as with Rehatta, that if they speak English--even though not very well--they want to show it off, and they insert a few sentences in English in a Dutch conversation to me so that others can see that they are speaking English. And this they do even though I can speak Dutch better than they can speak English.
622 The Radja[1] seems to hobnob mainly with Christians.
156 This is probably because he speaks Dutch fairly
273 well and finds the Christians more like his own
● by no means backward personality. And in addition, they drink. He certainly must be criticized by the imeum among others for his drinking, but he is a strong man and has his negri under full control. I doubt that he is very much of a Mohammedan anyway.

761 T— Tulehu: I heard a terrible thing today. Gani told me that his wife died having her third child on October 7. I wonder if he thinks of pontianak? It must be agonizing to think that the dead wife's ghost is dangerous to and feared
622 by others. I wonder if there was any special
668 handling of the corpse?
The Radja came very late today, so I was able

[1] [i.e., of Tulehu--Analyst]

T

778 The Saparua man says that he never heard that the Siwa batu had to be on the sea side of the baileo and the Lima batu on the land side. He says the truth is that the Siwa batu has to be upright, perhaps one and one-half meters high, while the Lima batu is flat and low, hardly above the level of the ground.

273 The Mohammedans here make no palm wine.

342 Only the Butonese use pile houses.

178 When the local people build new houses they put coins under the main post. The Saparua lad says that this is true for Saparua too. He says that they probably used a head in former days. In Ceram a cocoanut may be used today.

When a new house is built a feast is held, but nothing else.

124 The Saparua man corrected my bahasa tanah list which Rehatta had given me with thirteen errors in it. Such a big mouth.

787 The Saparua man says indeed that Nusalaut is
825 far off. He says that though it is adjacent to Saparua he knows very little about the adat there. The tui bird is an omen bird all over. For example, the Saparua man says it will come to the negri and tell the folk if one has had an accident in the garden.

291 Formerly, Mohammedan women wore a long kebaya.
177 Now they do not. They have taken over largely the Javan style, and this is spreading to the Christians.

304 When a little girl's ears are bored, (and
262 all little girls' ears are bored), she cannot eat oily food (for example, cocoanut) until the holes have healed.

304 They say that relatively few have their teeth
178 evened down, but both of them do have theirs filed in that fashion. It is done with a stone. They believe that it is a new style and that it

[Sacrificial stones of the Ulilima & the Ulisiwa; see p. 371 of Vroklage as cited in bibliography, cat. 113 — Analyst]

N

133 Then we started to climb. It was a terrific
361 task for about one and one-half kilometers.
481 Much of this was steep with rock or clay and wood steps, but these steps were very high and irregular. I scrambled up, out of wind and soaked with sweat. The lads and Gaspersz made it quite easily. We met men and women with heavy loads moving up and down like flies very fast and without any apparent effort. There are great chasms on either side and the path is very narrow. The heat was terrific as there was no wind. In two very long steep places it was hard going, but it seemed to be nothing at all for the lads. Finally, with a last burst of hard climbing, we got to the negri on top of the
[078] flat hill. Now I see why the negri lama I saw from the sea are flat topped hills. Naku is itself a negri lama, as the folk have never moved down. Just below the negri we passed a cemetery, along the steep path. One of the three springs near here is located down below, and the women easily climb up and down from this spring all the time. This spring was brought by one of the ancestors from Waai and planted here.
574 Over it is a sign saying no bathing. Along the
273 main street, with many levels and steps, we
622 passed to the house of the Rani, where we had
262 cake and very good local gin, which was double distilled and tasted like rum. There was fruit chopped in it. The Rani is seventy and unmarried. She can't marry and be a Rani. Evidently Gaspersz was radja until about thirty years ago when he went to Ambon to enter the civil service. She speaks only Malay, is very dignified, and is probably a good administrator. Many of the kampong folk call her mama. However, she is stern and she has one of the very few good
262 cooks in Ambon. It was amzzing to have chicken